M 175 "Some 60 leagues from the mountains, the marshes of the Pilcomayo River, in the direction of the river Bermejo, are peopled by numerous Tonocotés and Lules who drew away from the territory of Tucumán at the time of the appearance of the first Spanish conquerors." (page 54)

"The nation which lives on the other side of this one (the Teuta) (1)

1. Possibly from "teuj-taj," meaning "big river," the Mataco name for the river Bermejo.--J. Pelleschi.

is the Mataguaye nation, which is the one closest to Jujuy." (page 76)

M 191 "Some are called Mataguayes Coronados and others Mataguayes Churumatas. The Coronados speak Guaraní, although this is not their mother tongue. The Mataguayes Churumatas understand and speak several tongues, such as Quichoa [sic], Guarany [sic] and Ocloya which they pick up from the captives which they hold as prisoners in their territory. They also understand the language of the Tobas. These M 175 Mataguayes were distributed in the following fifty towns: Neantiche, 621 Mocoy, Collemage, Auncapinhe, Hucohas, Hocohá, Oyaha, Natetehá, 109 Chinitiohé, Onin, Anuyguay, Alesnuy, Chayabo, Chioquiose, Hucoha, Chayquehé, Chachinamí, Pelo, Cahotochin, Nacalgoy, Chenesse, Halcacha, Cheneschá, Peque, Nitilinquin, Guays, Guocopa, Hucuchinami, Tiuquiahó, Hocalá, Leguelsehá, Oyaho, Carininquin, Yantis, Luguarache, Neglisehé, Loquelesse, Queyshé, Cotonhá, Tapela, Onoralgualache, Poytin, Hopitata, Hopitahé, Tatotehé, Lechonehá, Lohoteá, Tactoy, Apagatin, Rimpihá." (page 76)

194 Not one single time do we find the ending "gasta," although something similar to "a" and "aho" does appear. A negative proof must not be given undue importance, yet it ought not to be completely ignored [574].

IX

The Description of the Mataguayos
etc. continues

C M 175 "All these nations which we have mentioned with their towns, that is: Taynuyes, Teutas, Mataguayes, Agoyas, Xolotas, Tobas, Mocobies, Yapitalaguas, and also Aguilotes who live among the

until the contrary is proved we must suppose that Mataco is Tonocoté.
197 A language as strongly rooted as this one could not possibly have become lost in the Chaco.

The Mataco language is one of the most widely used languages and is spoken by the largest grouping [618] of Indians in the Argentine and Bolivian Chacos, and yet we do not find it mentioned in any writings. One can therefore only deduce that the language of the Matacos is Tonocoté; this being the only rational hypothesis which for the present fits the case.

As far as languages go we can state that what the Mojos are to the Chiquitos, the Matacos are to the Chaco tribes of the Toba-Mocoví type, and just as the former have their Mosetana tribes so the latter have their Lules and Vilelas.

XXIII

Regarding the Names Tonocoté, Mataco and Mataguayo

101 Nothing better has been written about this than what Hervás has set down in his "Catálogo de las Lenguas" (Catalogue of Languages) on pages 168 and 172. He asserts that the Tonocotés are the Indians called Matarás and says the following:- "Matarás is a Peruvian word which is used to signify a grass which in Spanish is often called "espadaña," etc. The words Tonocot and Toconoté (read Tonocoté) have no meaning whatever in the Lule language, according to the missionaries to the Lule nation, who have told me that they have never heard that the Tonocotés or the Matarás (who are really the Toconotés) (1) were in any way related to the Lules. Yet the Indians

101
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1. Hervas always writes Toconoté instead of Tonocoté.

consider other tribes related to theirs when they speak the same language; a missionary to the Matarás has told me that he heard his Indians speak, on occasion, a language which was unknown to him and that when he had inquired as to what language it was he learned that it was an ancient language of the Matarás; but since this

missionary knows only the Quichua tongue, with which he communicated with the Matarás, it still is a moot question as to whether the Matará and Tonocoté languages are totally different or only dialects of the same language."

This short paragraph is one more proof of what I have been saying for some time, which is that the Fathers of the Company left more Quichua than they found in the regions which they evangelized. The Indians learn the neighboring languages with great ease; they have good memories, a well tuned ear and they pay much attention to everything which may be useful to them. [619]

The names Mataco and Mataguayo which in Father Techo refer to certain groupings and today are generic names of these tribes and their languages, are not the names with which the Indians used to refer to themselves. They called themselves Uicquñ.

To go into the etymology of the name Mataco without knowing who the first people were who applied such a name to these Indians would be a sterile job. It is probably a Quichua term or root and the only thing which might be said about it is this: that in the terms Churu-matas, Matará, Mataco and Mataguayo we find the common root Mata, which doubtless referred to some thing which was called by that name and which had to do with the persons or customs of these Indians or with the region they inhabited.

It is a strange thing that almost all the names by which we know the indigenous peoples of the Americas are artificial ones, as for example the name Guaraní; and the Matacos are by no means an exception to this rule. The Tobas called themselves Ntocovítt, and the Matacos, Uicquñ. Later, if we are able to prove that the Mataco "cq." is a mutation of "tt.," it may be seen that Uicq and Uitt are simply two variant forms of the same word meaning man.

Conclusion

An account has already been given of the Mataco Indians from the time of the coming of the Spaniards and the conquest of Tucumán in the sixteenth century. As the reader must have remarked we owed the information which we had to the Missionary Fathers, whose only object was to win souls for heaven and whose efforts in the direction of learning was limited to the end of reproducing for their catechumens, in a